

CONFIDENTIAL.]

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS.

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**DECEMBER 4—DECEMBER 9, 1875.**  
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POLITICAL (GENERAL).

The *Nafa-ul-Azím* of the 23rd November writes "the English newspapers state that the Russians have an ill-feeling towards Turkey and are assisting the Herzegovinian insurgents. It is true that the Turkish Government are very oppressive and the representations of the English ambassador at Turkey and his advice has never been listened to by the Sultán, but the time is now approaching when England will interfere with Turkey and her doings."

The *Oudh Akhbár* of the 3rd December writes that England has two or three months' leisure to make ready for war, as she must, whether she likes it or not, be mixed up in the war that is about to take place. This is fortunate for England, as it will enable her to put her army in proper order, which it is not at present; if her army remains in her present condition she will not be able to prevent the Russians from taking Constantinople. At present no one wishes to enlist in her army, and some arrangements should be made by which persons would willingly do so. The principal cause of this is that the public think that soldiers are harshly dealt with. The Courts-Martial are not considered just tribunals and pass severe sentences for offences, particularly for drunkenness. It

often happens that a soldier being tired is asleep at roll-call, and if he does not answer his name, he is considered as drunk, and confined and punished unjustly. If the non-Military were treated in this manner and fined, the amount that would be realized would be enormous. Again, soldiers when being tried cannot engage counsel. Why are not the proceedings of a Court Martial made public? Their being held in secret proves that justice is never done to the prisoners. Military laws require to be greatly reformed.

The *Oudh Akhbár* of the 3rd December, noticing the assault on the Secretary to the Government of Bombay, says "if such conduct on the part of the Parsees is tolerated no European will be able to reside in Bombay : the Parsees will murder whom they like."

The *Táj-ul-Akhbár* of the 2nd December writes that at present the affairs of Europe and Turkey and the prospect of war are being discussed in Hindustán. All sorts of news come from London. It is the intention of the European powers to take away those territories of Turkey inhabited by Christians, but it will not be easy for them to do that. Russia is among those European powers, in fact she is the chief instigator, and several divisions of the Russian army are ready for this purpose at St. Petersburg; and will, in company with the Austrian army, enter and take possession of Herzegovina and Bosnia. There is a friendly understanding on this subject between the Emperors of Russia, Germany and Austria.

The *Rohilkand Akhbár* of the 1st December writes that from telegraphic intelligence it appears that a time of difficulty is coming in Europe. The British Government must do something soon firmly with regard to Turkey, for if she does not do so, she will not have that influence in Europe which she at present has. She is considered as the supreme power in Europe, and a first class kingdom but if her statesmen act like impotent persons she will be classed amongst second class powers.

The present is a very critical time, particularly for Hindustán, and the editor regrets to find that the British Government does not act firmly or promptly. If the British Government had not acted in the impotent manner she did with Prince Gortschakoff all that has happened would never have taken place. Prince Gortschakoff has not kept faith with the British Government, and has broken the promises he made. This is the result of remaining quiet, and if a firm statesman was appointed to settle matters with Prince Gortschakoff, Russia would not have the power and influence she has. At present no power seems ever to consult England; she is left all alone to herself. Three emperors have entered into an alliance and not one out of the three will even consult England. England has herself lost her prestige, and it is no use mourning over it now. If she was even to rise and stir herself, the three emperors would not have their own way. They intend to take and divide Turkey between them; but Turkey is not so weak that she can be eaten up in one mouthful, and it is therefore incumbent on Government to do something at once. There is no time left for delay. England should never forsake Egypt at any cost.

The *Guide of India* of the 27th November says that news from St. Petersburg up to the 13th November is that three divisions of the Russian army were ordered to be in readiness; that the troops in station toward the south were also in readiness for active service. It appears that the Russians had written to the Sultan of Turkey to introduce reform; if not they would take his country. If there should be a war between Turkey and Russia, Egypt, which belongs to Turkey, is on the road to India. Several other places on the route also belong to Turkey, and if the Russians capture Turkey it is feared there will be trouble and obstruction to the English coming to India.

POLITICAL (NATIVE STATES).

The *Tohfa-i-Káshmir* of the 6th November congratulates the Rewah state on being placed in the hands of Major Bannerman.

POLITICAL (NATIVE STATES.)

The *Nasir-ul Akhbār* of the 29th November writes that on the 12th November the Máharāja of Bhartpur arrived at the Jaipur Railway Station, but that no one was present from the Jaipur Ráj to receive him, nor was any honour or respect paid to him. The reason of this is that in former days the ruler of Bhártpur was a servant of the Jaipur Ráj.

One or two papers record the fact that the Máharāja of Udaipur declined to sit down below the Gaekwar of Baroda, but they do not comment upon the occurrence.

The *Matla-i-Núr* of the 30th November, writes, that the Political Agent has threateningly advised the Máharāja of Tehri that he should make a tour all over his territory and the Máharāja replied that as he was not invested with full power he would not do so. The Máharāja gave this reply at the advice of his Diwán.

The *Agra Akhbār* of 30th November writes that many Rájas, Princes, and Chiefs consider that it will be to their benefit and advantage if they give the Prince of Wales a grand reception. They do not manage their country nor refrain from debauchery, but now they want to make a grand show and mislead the Government and then after that oppress their subjects by their misrule, hoping that no notice will be taken of their conduct. This will never do. Until you feel for the welfare of your subjects with all your heart you will never prosper. It is necessary that this should be well impressed on their (Rájas, &c.) minds by the Residents. Government does not wish for such cringing: the Government is not avaricious. The fate of the king of Oudh, the Rájá of Alwar and Malhar Rao the late Gaekwar of Baroda, should be a serious warning to all others. They were deposed on account of their misconduct and mismanagement of their States. The editor is giving them timely warning, that it may not be said hereafter that the newspapers never warned you. You may cringe as much as you like; you (Rájas and Chiefs) may

become Christians, but if you think you will be permitted to misrule and oppress your subjects, this the Government will never permit or tolerate. The Ráni of Baroda will see the Prince of Wales through curtains, and the Begam of Bhopál in public, with her face uncovered, will attend a public Darbár, to the disgrace and shame of her husband. May God put an end to all such false cringing. The English Government are in no way to blame, as they respect the pardah system. Many Rájas and Bábus have their doings published in flaring colors in the newspapers. When all this is exposed they will be disgraced with shame.

The *Lawrence Gazette* of the 30th November says that on a recent occasion Mirza Alla-ud-dín Khán, the Nawáb of Laharu addressed the Viceroy direct (and not through the Commissioner) praying, that as he knew English and Hindi, he wished to be permitted to join the Staff of His Royal Highness the Prince of Wales. The editor says that this has displeased the Viceroy and is considered as a piece of impertinence on the part of the Nawáb, who has been informed that only high European officials are entitled to be on the Staff of the Prince. The Commissioner is also annoyed with the Nawáb.

ADMINISTRATIVE (GENERAL).

The *Koh-i-Núr* of the 27th November writes that notwithstanding all the laws and rules passed and made by the Government the practice of infanticide is not at an end; that the murder of female infants is daily on the increase; that when those merciless castes cannot kill their girls they ill-treat them and make them sick, and then give them wrong medicines, and thus kill them. The editor recommends that hakíms should be appointed, so that the children may be seen and properly treated when ill. The principal reason why the girls are killed is, that the parents, being poor, cannot afford to spend large sums of money at their marriage and are unable to give large dowries, and then they are badly thought of and

spoken of by their caste and tribes. Government should prevent useless and extra expense at weddings, and then the lives of the girls of Hindustán will be saved ; not otherwise.

The *Pánjábí-Akhbar* of the 27th November writes that several vaccinators with a Superintendent have arrived at Pindi, Buttea (*sic*), and the manner in which they are vaccinating is nothing less than oppression and force. Making use of abusive language towards the female members of respectable families, and detaining them uselessly for a very long time hungry and thirsty ; the children at the same time crying with hunger. To call this department the butchering department would not be wrong. All this evil arises because there are no Europeans with them, and without them vaccination will not be popular.

RELIGIOUS AND EDUCATIONAL.

The *Guide of India* of the 27th November writes that it appears that the Muhammadan college at Aligarh does not only educate the young pupils but teaches them good manners, and that children of all castes are admitted. It is not therefore an exclusively Muhammadan college. It should be remembered that this college was established solely for the education of Muhammadans, but now it has been thrown open to all, so that Hindús and even Christians may be admitted into it. They will not be compelled to read Muhammadan books. This should shame the managers of Christian schools where children of different creeds and castes are compelled to read Christian religious books and works, and find their religion abused and lowered therein. It is a good thing for the Muhammadans now, for they possess means for the education of their children both spiritual and temporal, and for teaching good manners quite sufficient for their lives.

The *Mangal Samákhár* of the 1st November reproduces the letter of Sayyid Ahmad Khán, published in the *Aligarh Institute Gazette* of October 15th (translated in full in the Selections for the week ending 1st November), saying that though originally

written for Muhammadans only it may be read with equal advantage by Hindús. For they also have mixed up, through ignorance, spiritual and temporal works; for instance, when they say that in going to a foreign country in ships they lose caste. No temporal work is ever done by them without consulting the Pandit; the Pandit, after consulting the ancient works of Menu, advises them to do according to it, if not, their salvation will be in peril. But the present times do not correspond with those of Menu. The difference is that between heaven and earth: what was suitable to the people of those days will not do now. Therefore, to ignore the requirements of the present and to follow old and ancient habits is not right; i. e., uselessly prohibiting the re-marriage of widows and lamenting the prohibition of becoming *sattís*. Even in the works of Menu, and others, spiritual rules as well as temporal are laid down. The former are all alike, but the temporal rules laid down in the several works do not agree; and this proves that they used to change them to suit the times for which they were written. The hakíms (doctors) and pandits in consultation with the rájas used to make rules and enter them in the books which were called *Samrattís*; but now there are no learned pandits to introduce new and suitable rules nor any learned rájas like Menu to do so. The old and obsolete rules therefore are followed, although they are not suitable for the present generation. No wonder then that the Hindús have been and are losing their prestige. But even now it is not too late to introduce reforms, and to save their country from destruction.

The *Akhbár-i-Anjuman-i-Panjáb* of the 26th November writes—"under the English Government every one enjoys peace and is satisfied, but the ancient language of Hindustán, Hindí and Nágri, is perishing. Government, it is true, has opened schools in the villages for Hindí and Nágri, but the arrangements are not satisfactory and are not such as those made for Persian, &c., &c. The teachers never take any pains to teach the children, and many of them do not even

know Hindí and Nágri, which they are appointed to teach, but only know Persian. As those who know only Hindí and Nágri never obtain employment, they never care to learn it. They had hopes of being appointed as patwáris, but now Persian scholars are being appointed to those posts. For these reasons this language is being given up.

CABUL AND CENTRAL ASIAN AFFAIRS.

The *Anwár-ul-Akhbár* of the 20th November writes that the Russians have not as yet fully subdued Khokand. They are trying their utmost to govern the country in peace, but the inhabitants will not refrain from depredation; so the Emperor of Russia has ordered the Governor to subdue Khokand by force and deal severely with the inhabitants misbehaving themselves.

PRINCE OF WALES' VISIT.

The *Nasr-ul-Akhbár* of the 29th November writes that the Diwán of Jaipur intends confiscating the salary of all of the employés of the Raj for four months for the reception of the Prince of Wales; and that the employés on this account are offering up prayers to God that the Prince may not visit Jaipur. The editor thinks that if the Prince was to know this he would not visit Jaipur.

The following Vernacular Newspapers have been examined in this report :—

| No. | NAME OF NEWSPAPER. | LANGUAGE. | LOCALITY. | WHEN PUBLISHED. | DATE. | DATE OF RECEIPT. |
|-----|--------------------------------------------|--------------------|------------|-----------------|-----------------|------------------|
| 1 | Naf-ul-Azim, | Arabic, | Lahore, | Weekly, | 1875. Nov., 9th | 1875. 15th |
| 2 | Vritt Dhara, | Marathi, | Dhar, | Ditto, | " 22nd | 26th |
| 3 | Malwa Akhbār, | Ditto, | Indore, | Ditto, | " 17th | 27th |
| 4 | Khair Khwah-i-'Alam, | Urdū, | Delhi, | Ditto, | " 24th | 28th |
| 5 | Kavi Vachan Sudhā, | Hindī and English, | Benares, | Ditto, | " 22nd | 28th |
| 6 | Akhbār-i-'Alam, | Urdū, | Meerut, | Ditto, | " 25th | 29th |
| 7 | Mangal Samāchār, | Urdū and Hindī, | Biswān, | Monthly, | " 1st | 29th |
| 8 | Tāj-ul-Akhbār, | Urdū, | Rāmpur, | Weekly, | " 25th | 29th |
| 9 | Meerut Gazette, | Ditto, | Meerut, | Ditto, | " 27th | 29th |
| 10 | Patālā Akhbār, | Ditto, | Patālā, | Ditto, | " 22nd | 29th |
| 11 | Akhbār Anjuman-i-Hind, | Ditto, | Lahore, | Ditto, | " 26th | 30th |
| 12 | Guide of India, | Ditto, | Ditto, | Ditto, | " 27th | 30th |
| 13 | Koh-i-Nūr, | Ditto, | Ditto, | Ditto, | " 27th | 30th |
| 14 | Oudh Akhbār, | Ditto, | Lucknow, | Bi-weekly, | " 28th | 1st |
| 15 | Roz-i-Námā Panjāb, | Ditto, | Lahore, | Daily, | " 27th | 1st |
| 16 | Urdū Akhbār Akola, | Ditto, | Akola, | Weekly, | " 27th | 1st |
| 17 | Rajputana Social Science Congress Gazette. | Ditto, | Jaipur, | Ditto, | " 26th | 1st |
| 18 | Rohilkhand Akhbār, | Ditto, | Moradabad, | Ditto, | 27th | 1st |
| 19 | Akhbār Anjuman-i-Hind, | Ditto, | Lucknow, | Weekly, | 27th | 1st |
| 20 | Akhbār Khair Khwah-i-Oudh, | Ditto, | Ditto, | Bi-monthly, | 28th | 1st |
| 21 | Sadādarshā, | Hindī and English, | Delhi, | Weekly, | 29th | 2nd |
| 22 | Dabdarā-i-Sikandari, | Urdū, | Rāmpur, | Ditto, | 29th | 2nd |
| 23 | Panjābi Akhbār, | Ditto, | Lahore, | Ditto, | 22nd | 2nd |
| 24 | Mārwar Gazette, | Urdū and Hindī, | Jodhpur, | Ditto, | 22nd | 2nd |
| 25 | Lauh-i-Mahfūz, | Urdū, | Moradabad, | Ditto, | 26th | 2nd |
| 26 | Kārnāmā, | Ditto, | Lucknow, | Ditto, | 29th | 2nd |
| 27 | Tohfa-i-Kāshmir, | Ditto, | Sri Nagar, | Ditto, | 6th | 2nd |
| 28 | Ditto, | Ditto, | Ditto, | Ditto, | 13th | 2nd |

| No. | NAME OF NEWSPAPER. | LANGUAGE. | LOCALITY. | WHEN PUBLISHED. | DATE. | DATE OF RECEIPT. |
|-----|----------------------------|--------------------|------------|-----------------|----------------|------------------|
| 29 | Núr-ul-Absár, | Urdú, | Allahabad, | Bi-monthly, | Decr., | 1875. |
| 30 | Aligarh Institute Gazette, | Urdú and English, | Aligarh, | Weekly, | Novr., | Decr., |
| 31 | Shold-i-Túr, | Urdú, | Cawnpore, | Ditto, | " | " |
| 32 | Akmal-ul-Akhdár, | Ditto, | Delhi, | Ditto, | " | " |
| 33 | Kaish Samachár, | Ditto, | Ditto, | Bi-monthly, | " | " |
| 34 | Muhibb-i-Hind, | Ditto, | Meerut, | Weekly, | Novr. 4th week | " |
| 35 | Khair Khwáh-i-Hind, | Ditto, | Delhi, | Tri-monthly, | 30th | " |
| 36 | Safir-i-Hind, | Ditto, | Ditto, | Bi-monthly, | 30th | " |
| 37 | Káshi Patrika, | Hindí, | Benares, | Ditto, | 30th | " |
| 38 | Benares Akhdár, | Ditto, | Ditto, | Weekly, | " | " |
| 39 | Urdú Akhdár (Akola), | Marathi, | Akola, | Ditto, | 25th | " |
| 40 | Kavi Vachan Sudhá, | Hindí and English, | Benares, | Ditto, | 27th | 1st |
| 41 | Rahbar-i-Hind, | Urdú, | Lahore, | Ditto, | 29th | 2nd |
| 42 | Oudh Akhdár, | Ditto, | Lucknow, | Tri-weekly, | 30th | 3rd |
| 43 | Mayo Memorial Gazette, | Ditto, | Delhi, | Tri-monthly, | 1st | 4th |
| | | | | | 1st | " |

ALLAHABAD :

P. ROBINSON,

The 13th December, 1875.

Govt. Reporter on the Vernacular Press of Upper India.